3: Stannus D-5 (ca. 1912) 1922 FT7 Yao FT7

567 **Slavery.** Slaves were acquired by capture or purchase, or were received as payment. Prisoners taken by the vassals of one chief in a fight with the partisans of another chief became slaves. Slave raids were also made by the Wayao upon the weaker Anyanja or again expeditions were sent out hundreds of miles away into the Chipeta country to buy slaves.

[422] Slaves were a man's goods and chattels, to do with mainly as he pleased, but no man might kill a slave without bringing the case before his chief and obtaining consent. While some were bought and sold and sometimes found their way into a slave caravan bound for the coast, many, perhaps the majority, lived the life of ordinary individuals in the villages. A man who was unhappy in a village and wished to escape from his vassaldom might run away to another village and there commit some act so that he might be claimed as a slave. The custom was to go to the village and sit by the site of a house which had been pulled down after the death of its occupant, and the saying is, "He has been called by the dead man's spirit."

[554] Many a slave has become an important man in the village and slaves were often the trusted advisers of their chiefs, but there was no means of becoming a freeman. Neither a slave himself nor a second party could purchase his freedom. A slave capturing another man in warfare, for instance, could not ask for his own freedom in exchange for his captive, but anyone so taken became, in a way, the slave of a slave, and the master could not sell the second slave without the permission of the slave captor. An old slave might often be allowed to do just as he pleased and to all intents and purposes was a free man, but he was never actually freed. A slave might earn a return for work done for others than his master; part of this he would probably give to his master, but there was no regular tax upon such earnings.

The idea in accumulating slaves seems to have been to increase the population of the villages and hence their power and progeny. This is borne out by the fact that marriage [582] between free men and slaves was allowed. Marriage between a free man and a slave woman was unaccompanied by any ceremony and was therefore rather in the nature of recognised concubinage. Such a wife, if unsatisfactory, could be sold out of the village, but generally she was well treated. The children of two slaves were of course born into slavery; the children of a slave woman by a freeman husband, were not quite emancipated, as the father could not remove the child from the village of the slave mother's master, and in very extreme cases, it might be sold by him.

Women might marry slave husbands and often a master married his daughters to his slave men whom he thought well of. This amounted to a guarantee to the slave that he [421] would never be parted with. A woman with a slave husband could not leave him informally; she could not sell him, inasmuch as women have no property.

423 **Land Ownership.** The ownership of all land was vested in the chief, but he appeared to hold it in surety for all the people over which he ruled. Headmen had no land rights.

4: Stannus D=5 (ca. 1909)1910 FT7 Yao FT7
Maravi FR4

M Y 501 When a number are working they take time from the front man, the rear man steering with his ordinary paddle. The passengers sit in the middle, a chief towards the stern. They never lose sight of land even in crossing the widest part of the lake. Stones are now used occasionally as anchors up the lake; grass houses are made to shelter canoes. The smaller canoes are 2 feet to 2½ feet high, the very large ones used to be 4 and 5 feet high; except on the lower river, where canoes have ends similarly shaped, they are made with a bow more pointed than the stern and having a beak (Fig. 15). There is no ornamentation and no figure heads.

M Y [422] In every lake-shore or river-side village or collection of huts will be found one or more canoes; these belong to some one man, others using them paying a fee. At the launching of a new canoe, beer is made and the women dance, and medicine is made for its safe journey.

SWIMMING.

M 481 Not even all lake-shore natives swim, though most do. The art is learnt in childhood and not taught. They are not very fast swimmers, and I do not think could swim very far. They sometimes dive head first and practise staying under water. They swim rather like a dog, both arms coming a little out of water, but not a trudgeon stroke; arms are kept straight. They sometimes swim on the side, but never use the ordinary breast stroke.

GAMES.

M Y 524 Several games are played resembling the game of *ubau* introduced from Zanzibar (Mancala); *ubau* is played on a board in which rows of holes have been cut; beans are used as counters.

Mchezabau.—A game found among Anyanja and Machinga; it may be played on a *ubau* board, but is often played in holes made in the ground with stones. The Angoni game *chipalapasa* is played in the same way. At Fort Anderson is a lump of stone in which hollows have been made similar to those made in the ground. It is the only piece of stone-work I know in the country. Children and women play knucklebones (*mdodo.*)

A man tries in one breath to keep saying *mbiri-biri-biri* . . . . while another makes a pile of stones from another pile of ten, taking one at a time, saying, "To take and put it there makes one," etc. Men play at guessing in which hand an object is hidden, or one out of ten men sitting in a house has to guess with whom a certain object is. No forfeits.

Tundundi (= the spikler) is cat's cradle.

M Y [477] *Tiali* (hide and seek), one hiding, five or six seeking.

There are no dice games. Cards were introduced from the coast before the advent of Europeans into the country; the games are various and difficult to follow

M Y 526 A slip-shod kind of wrestling is practised by Anyanja youths; the Machinga